اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِىْ لِلَّتِىْ هِىَ اَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ
اَجْرًا كَبِيْرًا

Quran English Translation and Tafseer
Sayyid Abul Ala Mawdudi

Surah 39 Az-Zumar (The Troops)

سُوْرَةُ الزُّمَرِ مَكِّيَّةٌ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(In the name of Allah, the Merciful, the Compassionate)

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ١

(39-1) The revelation of this Book is from Allah, the Most Mighty, the Most Wise. (1)

(1) This is a brief introduction to the Surah which only stresses the point that the Quran is not Muhammad’s (peace be upon him) word, as the disbelievers assert, but it is Allah’s Word, which He Himself has sent down. Along with this, two of Allah's attributes have been mentioned to warn the listeners of two realities so that they do not underestimate this Word but understand its full importance: (1) That Allah Who has sent it down, is All-Mighty; that is, He is so powerful that no power can prevent His will and decisions from being enforced and none can dare resist Him in any way. (2) That He is All-wise; that is, the guidance He is giving in this Book, is wholly based on wisdom, and only an ignorant and foolish person can turn away from it. (For further explanation, see (E.N. 1 of Surah As-Sajdah).

إِنَّا أَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَّهُ الدِّينَ ٢

(39-2) (O Prophet), it is We Who have revealed this Book to you with Truth. (2) So serve only Allah, consecrating your devotion to Him. (3)

(2) That is, it contains nothing but the truth, and there is no element of falsehood in it.

(3) This is a very important verse which states the real objective of the message of Islam. Therefore, one should not pass over it superficially, but should try to understand its meaning and intention. It has two basic points: (1) That the demand is to worship Allah. (2) That the demand is of such worship as may be performed by making religion exclusively Allah's. Ibadat is derived from abd, and this word is used as an antonym of freeman for the slave and bondsman in Arabic. Accordingly, ibadat contains two meanings: (1) Worship and devotion. (2) Humble and willing obedience, as is borne out by the well-known and authoritative Arabic Lexicon, Lisan al- Arab. Thus, according to the authentic lexical explanation, the demand is not only of Allah's worship but also of willing and sincere obedience to His commands and laws.

The Arabic word deen contains several meanings:

(1) Domination and sovereignty, rule and political power and authority to enforce one's decisions on others.
(2) Obedience, compliance with commands and servitude.
(3) The practice and the way that a man follows.
In view of these three meanings, deen in this verse means: The way of life and attitude which a man adopts after acknowledging the supremacy and accepting the obedience of another; and to worship Allah making one's religion exclusively His. This means that one should refrain from combining another's worship with the worship of Allah, but should worship Allah alone, should follow His guidance alone, and should comply with His commands and injunctions only.

اَلَا لِلّٰهِ الدِّيْنُ الْخَالِصُ ؕ وَالَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِهٖۤ اَوْلِيَآءَ ۘ مَا نَعْبُدُهُمْ
اِلَّا لِيُقَرِّبُوْنَاۤ اِلَى اللّٰهِ زُلْفٰى ؕ اِنَّ اللّٰهَ يَحْكُمُ بَيْنَهُمْ فِيْ مَا هُمْ فِيْهِ يَخْتَلِفُوْنَ ؕ اِنَّ اللّٰهَ لَا يَهْدِيْ
مَنْ هُوَ كٰذِبٌ كَفَّارٌ ﴿۳﴾

(39-3) Lo, religion is exclusively devoted to Allah. (4) Your religion is entirely consecrated to Him. As for those who have taken others than Allah for their guardians, (they say): "We worship them only that they may bring us nearer to Allah." (5) Allah will judge between them concerning what they differ about. (6) Verily Allah does not guide anyone who is given to sheer lying, is an utter unbeliever. (7)

(4) This is an actual fact and reality, which has been presented as an argument for the above demand. It means: You should worship Allah, making deen exclusively His, for it is only Allah's right that He should be obeyed and worshiped sincerely and exclusively. In other words, there is no one else who may deserve to be worshiped so that he also should be served and worshiped besides Allah and his commands and laws also obeyed. If a person serves someone else, apart from Allah, sincerely and exclusively, he does it wrong. Likewise, if he combines the worship of someone else with his worship of Allah, this also is against the truth. The best commentary of this verse is the Hadith which Ibn Marduyah has related from Yazid ar-Raqashi. He says: A person asked the Prophet (peace be upon him): We give away our wealth so that we become well-known. Shall we get a reward for this? The Prophet (peace be upon him) replied: No. He asked: What, if one has the intention both of Allah's reward and of reputation in the world? The Holy Prophet replied: Allah does not accept any deed unless it is performed exclusively for His sake. After this he recited this same verse.

(5) The disbelievers of Makkah said and the polytheists the world over generally say the same: We do not worship other beings regarding them as our creators: the Creator is only Allah, and He alone is the real Deity; but He is too high for us to have access to Him. Therefore, we make these saintly beings a means to convey our prayers and our petitions to Allah.

(6) One should understand it well that unity and concord is possible only through Tauhid: there can be no unity through shirk. The polytheists the world over have never agreed as to which beings are the definite means of access to Allah. Some people have taken some particular gods and goddesses as the means, but even among them there is no agreement on all the gods and goddesses; some others have taken the moon, the sun, Mars, Jupiter, etc. as the means, and they also are not agreed as to which of them holds what rank and which is the real means of approach to Allah. Some others have taken the dead saints as the means, but they also differ widely about them: one believes in one saint and another in another. The reason is that the belief about these different beings is neither based on any knowledge, nor has Allah ever sent down a list telling that such and such persons are His special favorites; therefore, they only should be made the means to have access to Him. This is a creed which has spread among the people only on account of superstitions and whims and blind imitation of the elders. Hence the differences.

(7) Here, Allah has used two words for these people, kazib (liar) and kaffar (denier). They have been called kazib because they have falsely invented this creed by themselves, and then they spread falsehood among others. As for kaffar. it has two meanings: (1) A stubborn disbeliever, i.e. the people who insist on their false creed even after the doctrine of Tauhid has come before them. (2) Ungrateful for blessings, i.e. they are receiving all kinds of blessings from Allah, but are thanking those other beings about whom they have assumed that these blessings are reaching them through their agency and influence.

لَوۡ اَرَادَ اللّٰهُ اَنۡ يَّتَّخِذَ وَلَدًا لَّاصۡطَفٰى مِمَّا يَخۡلُقُ مَا يَشَآءُ ۙ سُبۡحٰنَهٗ ؕ هُوَ اللّٰهُ الۡوَاحِدُ الۡقَهَّارُ ۝۴

(39-4) If Allah had wanted to take to Himself a son, He could have chosen anyone He wanted out of those whom He creates. (8) Glory be to Him (that He should have a son). He is Allah: the One, the Overpowering. (9)

(8) That is, it is just impossible that Allah should have begotten a son. The only possibility is that Allah should choose someone for Himself; and whomever He chooses will inevitably be from among the creatures, for everything in the world, apart from Allah, is His creation. Now, evidently, however exalted and chosen a creature might be, it cannot have the position of the offspring. For between the Creator and the created there exists a great disparity of nature and essence and character, and parenthood necessarily demands that there should be the unity of nature and essence between a father and his offspring. Besides, one should also bear in mind the point that the words: “If Allah had intended to take a son, He could have chosen from what He created” themselves give the meaning that Allah has never intended so. Here the object is to impress that not to speak of taking a son, Allah has never even intended so.

(9) The following are the arguments by which the doctrine of parenthood has been refuted:
First, that Allah is free from every defect and fault and weakness. Obviously, children are needed by the one who is defective and weak. The one who is mortal and stands in need of them, so that his progeny should continue to live after him in the world. Likewise, he who adopts a son does so either because he feels the need of having an heir, being childless himself, or he adopts a son being overpowered by love of somebody. Attributing such human weaknesses to Allah and forming religious creeds on their basis is nothing but ignorance and shortsightedness.

The second argument is that Allah in His essence and Being is unique. He is not a member of a species, whereas, evidently, offspring must necessarily belong to a species. Furthermore, there can be no concept of offspring without marriage, and marriage can take place only between homogeneous individuals. Therefore, the one who proposes offspring for the Unique and Matchless Being like Allah, is ignorant and foolish.

The third argument is that Allah is Omnipotent, i.e. whatever is there in the world is subdued to Him and is held in His

powerful grasp. No one in this Universe has any resemblance with Him in any way or degree on account of which it may be imagined that he has a relation with Allah.

خَلَقَ السَّمٰوٰتِ وَ الۡاَرۡضَ بِالۡحَقِّ ۚ يُكَوِّرُ الَّيۡلَ عَلَى النَّهَارِ وَ يُكَوِّرُ النَّهَارَ عَلَى
الَّيۡلِ وَ سَخَّرَ الشَّمۡسَ وَ الۡقَمَرَ ؕ كُلٌّ يَّجۡرِىۡ لِاَجَلٍ مُّسَمًّى ؕ اَلَا هُوَ الۡعَزِيۡزُ الۡغَفَّارُ ﴿۵﴾

(39-5) He created the heavens and the earth with Truth, [10] and He folds up the day over the night and folds up the night over the day. He has subjected the sun and the moon, each is running its course until an appointed time. Lo, He is the Most Mighty, the Most Forgiving. [11]

(10) For explanation, see (Surah Ibrahim, Ayat 19); (Surah An-Nahl, Ayat 3); (Surah Al-Ankabut, Ayat 44), and the E.Ns thereof.

(11) That is, He is All-Mighty: if He wills to punish you, no power can resist Him. But it is His kindness that He does not seize you forthwith in spite of your arrogant and insolent behavior, but He goes on giving you respite after respite. Here, Allah’s making no haste in seizing people in punishment and His giving them respite has been called forgiveness.

خَلَقَكُمۡ مِّنۡ نَّفۡسٍ وَّاحِدَةٍ ثُمَّ جَعَلَ مِنۡهَا زَوۡجَهَا وَ اَنۡزَلَ لَكُمۡ مِّنَ
الۡاَنۡعَامِ ثَمٰنِيَةَ اَزۡوَاجٍ ؕ يَخۡلُقُكُمۡ فِىۡ بُطُوۡنِ اُمَّهٰتِكُمۡ خَلۡقًا مِّنۡۢ بَعۡدِ خَلۡقٍ فِىۡ ظُلُمٰتٍ ثَلٰثٍ ؕ
ذٰلِكُمُ اللّٰهُ رَبُّكُمۡ لَهُ الۡمُلۡكُ ؕ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ فَاَنّٰى تُصۡرَفُوۡنَ ﴿۶﴾

(39-6) He it is Who created you from a single being, and He it is Who made from it its mate. [12] He it is Who created for you eight heads of cattle in pairs. [13] He creates you in your mothers' wombs, giving you one form after another in threefold depths of darkness. [14] That, then, is Allah, your Lord. [15] His is the kingdom. [16] There is no god but He. [17] So, whence are you being turned astray? [18]

(12) This does not mean that first He created the human beings from Adam and then created his wife, Eve. But here, instead of the chronological order, there is the order of presentation, examples of which are found in every language. For instance, we

say, “Whatever you did today is known to me, and whatever you did yesterday is also in my knowledge.” This cannot mean that what happened yesterday has happened after today.

(13) That is, the camel, cow, sheep and goat, whose four males and four females together make eight heads of cattle.

(14) The three dark veils are: the belly, the womb and the caul or membrane enclosing the fetus.

(15) “Your Lord”: your Master, Ruler and Providence.

(16) That is, all powers and authority rest with Him and it is He Who is ruling over the whole Universe.

(17) In other words, the reasoning is this: When Allah alone is your Lord and His is the sovereignty, then inevitably your Deity also is He. How can another be your deity when he has neither any share in providence nor any role in sovereignty? After all, how can it be reasonable for you to take others as your deities when Allah alone is the Creator of the heavens and the earth, when Allah alone has subjected the sun and the moon for you, when He alone brings the day after the night and the night after the day, and when He alone is your own Creator and Lord as well as of all animals and cattle?
18. These words need deep consideration. It has not been said: “How are you turning away?” but “How are you turned away?” That is, there is someone else who is misleading you, and being thus deceived you do not understand such a simple and reasonable thing. The other thing which by itself becomes evident from the style is: The word “you” is not addressed to the agents but to those who were turning away under their influence. There is a subtle point in this which can be understood easily after a little thought. Those who were working to turn away others (from the right way) were present in the same society and were doing whatever they could openly and publicly. Therefore, there was no need to mention them by name. It was also useless to address them, for they were trying to turn away the people from the service of Allah, the One, and entrapping them for the service of

others, and keeping them entrapped for selfish motives. Obviously, such people could not be made to see reason by argument, for it lay in their own interest not to understand and see reason, and even after understanding they could hardly be inclined to sacrifice their interests. However, the condition of the common people who were being deceived and cheated was certainly pitiable. They had no interest involved in the business; therefore, they could be convinced by reasoning and argument, and after a little understanding they could also see what advantages were being gained by those who were showing them the way to other deities, after turning them away from Allah. That is why the address has been directed to the common people, who were being misguided rather than those few who were misguiding them.

إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنكُمْ ۖ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ۖ وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾

(39-7) If you disbelieve, know well that Allah has no need of you. [19] Yet He does not like unbelief in His servants. [20] But if you are thankful, your thankfulness will please Him. [21] No one shall bear another's burden. [22] You are destined to return to your Lord and He will tell you what you used to do. He is well aware even of what lies hidden in your breasts.

(19) That is, your disbelief cannot cause any decrease or deficiency in His Kingdom. He will be God if you believe in Him, and He will still be God if you deny Him. He is ruling over His Kingdom by His own power. Your believing or denying Him does not affect His Sovereignty in any way. According to Hadith (Muslim), Allah says: O My servants, if all of you, the former and the latter, the men and the jinns, become like the heart of a most sinful person among you, it will cause no deficiency whatever in My Kingdom.

(20) That is, He does not approve, not for any interest of His own but for the interest and benefit of the servants themselves that they should disbelieve, for disbelief is harmful for them.

Here, one should bear in mind the fact that Allah's will is one thing and His approval and pleasure another. Nothing in the world can happen against Allah's will, but many things can happen against His approval, and are happening day and night. For example, the dominance of the tyrants and the wicked in the world, the existence of thieves and robbers, the presence of murderers and adulterers, are possible only because Allah has made room for the occurrence of these evils and the existence of these criminals in the scheme of things ordained by Him. Then He provides opportunities also of committing evil just as He provides opportunities to the good of doing good. Had He made no room for these evils and had provided no opportunities of committing wrongs to the evildoers, no evil would have ever occurred in the world. All this is based on Allah's will. But the occurrence of an act under divine will does not mean that Allah's approval also goes with it. This may be explained by an example. If a person tries to obtain his living only by lawful means, Allah provides him his living through those means. This is His will. But providing for the thief or the robber or the corrupt person under the will does not mean that Allah also likes stealing and robbery and taking of bribes. Allah says the same thing here, as if to say: If you want to disbelieve, you may do so. We will not stop you from this nor make you believe forcibly. But We do not approve that you should deny your Creator and Provider, being His servants, for it is harmful for yourselves. Our Godhead is not harmed and affected by it in any way.

(21) The word shukr (gratitude) has been used here as against kufr (disbelief) instead of Iman (belief). This by itself shows that kufr is, in fact, ingratitude and disloyalty, and faith is the necessary requirement of gratitude. The person who has any feeling of the favors of Allah Almighty, cannot adopt any other way than that of belief and faith. Therefore, gratitude and faith are correlatives. Wherever there is gratitude there will be faith also. On the contrary, wherever there is disbelief, there will be no question of gratitude at all, for gratitude along with disbelief is meaningless.

(22) It means this: Each one of you is himself responsible for his deeds. If a person adopts disbelief in order to please others, or to avoid their displeasure, those others will never bear the burden of his disbelief, but will leave him to bear his own burden. Therefore, anyone who comes to know that disbelief is wrong and belief is right, should give up the wrong attitude and adopt the right attitude, and avoid making himself liable for Allah’s punishment by associating himself with his family or brotherhood or nation.

وَ اِذَا مَسَّ ا لِا سَانَ ضُرٌّ دَعَا رَبَّهٗ مُنِيۡبًا اِلَيۡهِ ثُمَّ اِذَا خَوَّلَهٗ نِعۡمَةً مِّنۡهُ نَسِىَ
مَا كَانَ يَدۡعُوۡۤا اِلَيۡهِ مِنۡ قَبۡلُ وَجَعَلَ لِلّٰهِ اَنۡدَادًا لِّيُضِلَّ عَنۡ سَبِيۡلِهٖ ؕ قُلۡ تَمَتَّعۡ بِكُفۡرِكَ قَلِيۡلًا
ۖ اِنَّكَ مِنۡ اَصۡحٰبِ النَّارِ ۸

(39-8) When any affliction befalls man, (23) he cries out to his Lord, penitently turning to Him. (24) But when his Lord bestows His favor upon him, he forgets the affliction regarding which he had cried out (25) and sets up compeers to Allah (26) that they may lead others astray from His Path. (27) Say, (O Prophet): “Enjoy your unbelief for a while. Surely you will be among the inmates of the Fire.”

(23) “The man”: the disbeliever who adopted the way of ingratitude.

(24) That is, at that time he does not remember those other deities whom he used to invoke in good times; but he despairs of them all and turns only to Allah, Lord of the worlds. This is a clear proof of the fact that in the depths of his heart he has the feeling that all other deities are helpless, and the realization that Allah alone is the possessor of all powers and authority lies buried and hidden deep in his mind.

(25) That is, he again forgets the bad times when abandoning all other deities he was invoking only Allah, the One.

(26) That is, he again starts serving others: he obeys them, prays to them and makes offerings before them.

(27) That is, he is not content with his own self having gone astray, but also leads others astray, telling them that the affliction which had befallen him, had been averted by the help of such and such a pious man or saint, or god and goddess. Thus, many other people also put their faith in these deities besides Allah, and are further misled as the ignorant and foolish people describe their experiences before them.

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ
رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ
٩

(39-9) Is such a person (preferable or he) who is obedient, and prostrates himself in the watches of the night, stands (in Prayer), is fearful of the Hereafter, and looks forward to the mercy of His Lord? Ask them: “Are those who know equal to those who do not know?” (28) Only those endowed with understanding take heed.

(28) It should be noted that two kinds of the men are being contrasted here. First, those who turn to Allah when a calamity befalls them, but worship others than Allah normally. Second, those who have made it their permanent way of life to obey Allah and worship and serve Him, and their worshiping Him in solitude during the night is a proof of their sincerity. The first kind of the men have been called ignorant by Allah, even if they might have devoured whole libraries. And the second kind of the men have been called the learned, even if they might be illiterate. For the real supremely important thing is the knowledge of the truth and man’s action according to it, and on this depends his true success. Allah asks: How can these two be equal? How can they possibly follow the same way together in the world, and meet with the same end in the Hereafter?

قُلۡ يٰعِبَادِ الَّذِيۡنَ اٰمَنُوا اتَّقُوۡا رَبَّكُمۡ ؕ لِلَّذِيۡنَ اَحۡسَنُوۡا فِىۡ هٰذِهِ الدُّنۡيَا حَسَنَةٌ ؕ وَاَرۡضُ اللّٰهِ وَاسِعَةٌ ؕ
اِنَّمَا يُوَفَّى الصّٰبِرُوۡنَ اَجۡرَهُمۡ بِغَيۡرِ حِسَابٍ ﴿۱۰﴾

(39-10) Tell them (O Prophet): “O you servants of Mine who believe, have fear of your Lord. (29) A good end awaits those who did good in this world. (30) Allah's earth is spacious. (31) Verily those who persevere shall be granted their reward beyond all reckoning.” (32)

(29) That is, do not rest content with belief but follow it up with piety and fear of God. Act according to what Allah has enjoined and avoid what He has forbidden and live in the world fearing His accountability.

(30) Good and well-being both of this world and of the Hereafter.

(31) That is, if one city, territory or land has become difficult for the worshipers of Allah, they may emigrate to another place where they may not have to face any such hardship.

(32) Those who brave all kinds of hardships and persecutions in following the way of God-worship and piety but do not abandon the way of the truth. This also includes those people who emigrate to other countries and experience hardships in the foreign land for the sake of religion and faith, and those also who continue to face every kind of temptation and calamity firmly and patiently in the land where they are being persecuted.

قُلۡ اِنِّىۡۤ اُمِرۡتُ اَنۡ اَعۡبُدَ اللّٰهَ مُخۡلِصًا لَّهُ الدِّيۡنَ ﴿۱۱﴾

(39-11) Tell them, (O Prophet): “I am bidden to serve Allah, consecrating my devotion to Him,

وَاُمِرۡتُ لِاَنۡ اَكُوۡنَ اَوَّلَ الۡمُسۡلِمِيۡنَ ﴿۱۲﴾

(39-12) and I am bidden to be the first of those who surrender to Him.” (33)

(33) That is, my mission is not only to exhort others but also to practice what I preach to myself. First, I follow the way which I call others to follow.

قُلۡ إِنِّىٓ أَخَافُ إِنۡ عَصَيۡتُ رَبِّى عَذَابَ يَوۡمٍ عَظِيمٍ ١٣

(39-13) Say: “If I disobey my Lord, I fear the chastisement of an Awesome Day.”

قُلِ اللّٰهَ أَعۡبُدُ مُخۡلِصًا لَّهُۥ دِينِى ١٤

(39-14) Say: “Allah alone shall I serve, consecrating my devotion to Him.

فَاعۡبُدُوا مَا شِئۡتُم مِّن دُونِهِۦ ۗ قُلۡ إِنَّ الۡخَاسِرِينَ الَّذِينَ خَسِرُوٓا
أَنفُسَهُمۡ وَأَهۡلِيهِمۡ يَوۡمَ الۡقِيَامَةِ ۗ أَلَا ذَٰلِكَ هُوَ الۡخُسۡرَانُ الۡمُبِينُ ١٥

(39-15) So serve, apart from Him, whomsoever you please.” Say: “Behold, the real losers shall be those who will have lost their own selves and their kith and kin on the Day of Resurrection. Behold, that is the obvious loss. (34)

(34) Bankruptcy is loss of a person’s capital and failure of his business so that he is unable to pay his debts in full. This same metaphor Allah has used here for the disbelievers and polytheists, The sum total of whatever man has gotten in this worldly life, his intellect, body, powers, capabilities, means and opportunities is, in fact, the capital which he invests in the business of the worldly life. If a person invested all this capital on the hypothesis that there is no God, or that there are many gods, whose servant he is, and that he is not accountable to anyone, or that someone else will rescue him on Judgment Day, it would mean that he made a losing bargain and lost all his capital. This is his first loss. His second loss is that in everything that he did, on the basis of the wrong hypothesis, he went on wronging himself and many other men, and the coming generations and many other creatures of Allah, throughout his life. Thus, he got into countless debts, but has no money with which he may fully pay his debts. Over and above this, he has not only himself incurred this loss, but has

caused the same loss to his children and near and dear ones and friends and fellow countrymen by his wrong education and training and wrong example. It is these three losses together which Allah has called khusran-i-mubin (utter bankruptcy) in this verse.

لَہُم مِّن فَوۡقِہِمۡ ظُلَلٌ مِّنَ النَّارِ وَمِن تَحۡتِہِمۡ ظُلَلٌ ؕ ذٰلِکَ یُخَوِّفُ اللّٰہُ بِہٖ عِبَادَہٗ ؕ یٰعِبَادِ فَاتَّقُوۡنِ ﴿۱۶﴾

(39-16) There shall be sheets of fire above them and beneath them. This is the end against which Allah warns His servants. So dread My wrath, O you servants of Mine!”

وَ الَّذِیۡنَ اجۡتَنَبُوا الطَّاغُوۡتَ اَنۡ یَّعۡبُدُوۡہَا وَ اَنَابُوۡۤا اِلَی اللّٰہِ لَہُمُ الۡبُشۡرٰی ۚ فَبَشِّرۡ عِبَادِ ﴿۱۷﴾

(39-17) (On the other hand), good tidings await those who eschew serving false gods (35) and penitently return to Allah. (O Prophet), give good tidings to My servants,

(35) Taghut is from tughyan and means rebellion. If someone is called taghut (rebellion) instead of taghi (rebel), it would mean that he is a rebel incarnate. For example, if a person is called husn (beauty) instead of hasin (beautiful), it would mean that he has reached perfection in beauty. The deities other than Allah have been called taghut because it is rebellion to worship others besides Allah, but the one who has others worship him, is a rebel of the worst kind. (For further explanation, see (Surah Al-Baqarah, Ayat 256), (Surah An-Nisa, Ayats 60, 76), (Surah An-Naml, Ayat 36) and the E.Ns thereof).

الَّذِیۡنَ یَسۡتَمِعُوۡنَ الۡقَوۡلَ فَیَتَّبِعُوۡنَ اَحۡسَنَہٗ ؕ اُولٰٓئِکَ الَّذِیۡنَ ہَدٰىہُمُ اللّٰہُ وَ اُولٰٓئِکَ ہُمۡ اُولُوا الۡاَلۡبَابِ ﴿۱۸﴾

(39-18) to those who pay heed to what is said and follow the best of it. (36) They are the ones whom Allah has guided to the Right Way; they are the ones endowed with understanding.

(36) This verse can have two meanings:

(1) That they do not follow every voice but ponder over what every man says and accept only what is right and true.

(2) That they do not try to give a false meaning to what they hear but adopt its good and righteous aspects.

اَفَمَنۡ حَقَّ عَلَيۡهِ كَلِمَةُ الۡعَذَابِ ؕ اَفَاَنۡتَ تُنۡقِذُ مَنۡ فِى النَّارِ‌ۚ‏ ﴿۱۹﴾

(39-19) (O Prophet), can you save him (from chastisement) against whom the sentence of chastisement has become due;[37] him who has, (as it were), already fallen into the Fire?"

(37) That is, the person who has made himself worthy of Allah's punishment and about whom Allah has already decided that he will be punished.

لٰـكِنِ الَّذِيۡنَ اتَّقَوۡا رَبَّهُمۡ لَهُمۡ غُرَفٌ مِّنۡ فَوۡقِهَا غُرَفٌ مَّبۡنِيَّةٌ ۙ تَجۡرِىۡ مِنۡ تَحۡتِهَا الۡاَنۡهٰرُ ؕ وَعۡدَ اللّٰهِ ؕ لَا يُخۡلِفُ اللّٰهُ الۡمِيۡعَادَ‏ ﴿۲۰﴾

(39-20) But those who fear their Lord shall have lofty mansions built over one another beneath which rivers flow. This is Allah's promise and never does Allah fail to fulfil His promise.

اَلَمۡ تَرَ اَنَّ اللّٰهَ اَنۡزَلَ مِنَ السَّمَآءِ مَآءً فَسَلَـكَهٗ يَنَابِيۡعَ فِى الۡاَرۡضِ ثُمَّ يُخۡرِجُ بِهٖ زَرۡعًا مُّخۡتَلِفًا اَلۡوَانُهٗ ثُمَّ يَهِيۡجُ فَتَرٰٮهُ مُصۡفَرًّا ثُمَّ يَجۡعَلُهٗ حُطَامًا ؕ اِنَّ فِىۡ ذٰلِكَ لَذِكۡرٰى لِاُولِى الۡاَلۡبَابِ‏ ﴿۲۱﴾

(39-21) Do you not see that Allah sent down water from the sky, then made it flow on earth as springs and streams and rivers (38) and then with it He brings forth vegetation of various hues; then this vegetation ripens and dries up, turning yellow, whereafter He reduces it to broken straw? Surely there is a lesson in this for those endowed with understanding. (39)

(38) The word yanaabi in the text is comprehensive and applies to all the three sources of water.

(39) That is, a man of understanding learns this lesson from it that the life of this world and its adornments are all transitory. The end of every spring is autumn. The fate of every youth is weakness and death. And every rise has a fall. Therefore, this world is not something of which one should be charmed and enamored so as to forget God and the Hereafter and should conduct himself here in a manner as to ruin his Hereafter, only for the sake of enjoying the short lived pleasures of this world. Then a man of understanding also learns this lesson from these phenomena that the spring and autumn of this world are only under Allah’s control. Allah allows to grow and prosper whomsoever He wills and ruins and lays waste whomsoever He wills. Neither it is in anybody’s power to stop the growth of someone whom Allah wills to grow, nor has anyone the power to save him from destruction whom Allah wills to destroy.

اَفَمَن شَرَحَ اللّٰهُ صَدرَهٗ لِلاِسلَامِ فَهُوَ عَلٰى نُورٍ مِّن رَّبِّهٖ ؕ فَوَيلٌ لِّلقٰسِيَةِ قُلُوبُهُم مِّن ذِكرِ اللّٰهِ ؕ
اُولٰٓئِكَ فِى ضَلٰلٍ مُّبِينٍ ۝٢٢

(39-22) Can he whose breast Allah has opened up for Islam (40) and who is thus (moving along a Path) illumined by a light from Allah (41) (be likened to him who derives no lesson from what he observes)? Woe, then, to those whose hearts were further hardened (42) after Allah's admonition. Such are indeed in obvious error.

(40) “Whose breast... Islam”: Whom Allah helps to learn a lesson from these realities and to be satisfied with Islam as based on the truth. Opening of a man’s breast for something is, in fact, a state in which there remains no anxiety or ambiguity or suspicion and doubt in his mind about the thing, nor has he the feeling of any danger and loss in accepting and adopting it, but he decides with full satisfaction of the heart that it is the truth; therefore, he must follow it whatever be the consequences. Having made such a decision when a person adopts the way of Islam, he obeys whatever command he receives from Allah and His Messenger willingly and with pleasure, without any hesitation. He accepts whatever beliefs and ideas, rules and regulations he comes across in the Book of Allah and the Sunnah of His Prophet (peace be

upon him) as if they were the voice of his own heart. He does not feel any compunction on giving up an unlawful gain, because he believes that it was no gain for him at all; it was rather a loss from which Allah saved him by His grace. Likewise, even if he incurs a loss while following the way of righteousness, he does not feel sad about this but bears it with patience and regards it as an ordinary loss as compared to the loss of turning away from the way of Allah. The same is his behavior on confronting dangers. He believes that there is no other way for him, which he may follow in order to avoid the danger. The straight way of Allah is only one, which he has to follow in any case. If there is a danger in following it, let it be.

(41) “Upon a light from his Lord”: In the light of the knowledge of the Book of Allah and the Sunnah of His Prophet (peace be upon him), by the help of which he sees clearly at every step which is the straight path of the truth among the countless by-paths of life.

(42) As against the opening of the breast there can be two other states of man’s heart: (1) The state of narrowing of the breast and squeezing of the heart; and in this state there still remains some room for the truth to permeate it. (2) The state of hardening or petrifying of the heart; in this there is left no room whatever for the truth to permeate. About this second state Allah says that the person who reaches such a stage is totally ruined. This means that if a person becomes inclined to accept the truth, even though with an unveiling and squeezed heart, there remains some possibility for him to be redeemed. This second theme becomes obvious from the style and tenor of the verse itself, though Allah has not stated it directly. For the real intention of the verse was to warn those who were bent upon stubbornness in their antagonism towards the Prophet (peace be upon him) and had made up their mind not to listen to him at all. For this they have been warned, as if to say: You take pride in this stubbornness of yours, but, as a matter of fact, there cannot be a greater misfortune and unworthiness of man than that his heart should become even more hardened, instead of becoming soft,

when he hears Allah being mentioned and the admonition sent by Him.

اَللّٰهُ نَزَّلَ اَحۡسَنَ الۡحَدِيۡثِ كِتٰبًا مُّتَشَابِهًا مَّثَانِىَ ۖ تَقۡشَعِرُّ مِنۡهُ جُلُوۡدُ الَّذِيۡنَ يَخۡشَوۡنَ رَبَّهُمۡ ۚ
ثُمَّ تَلِيۡنُ جُلُوۡدُهُمۡ وَقُلُوۡبُهُمۡ اِلٰى ذِكۡرِ اللّٰهِ ؕ ذٰلِكَ هُدَى اللّٰهِ يَهۡدِىۡ بِهٖ مَنۡ يَّشَآءُ ؕ وَمَنۡ يُّضۡلِلِ اللّٰهُ
فَمَا لَهٗ مِنۡ هَادٍ ﴿۲۳﴾

(39-23) Allah has revealed the best teaching, a self-consistent Book [43] which repeats its contents in manifold forms whereat shiver the skins of those that hold their Lord in awe, and then their skins and their hearts soften for Allah's remembrance. That is Allah's Guidance wherewith He guides whosoever He pleases. And he whom Allah does not guide to the Right Path has none to guide him.

(43) That is, there is no contradiction and disagreement between them. The whole Book, from the beginning to the end, projects one and the same aim, one and the same belief, and one and the same system of thought and action. Each of its parts confirms and supports and explains the other themes; and there is perfect consistency in it both in meaning and in style.

اَفَمَنۡ يَّتَّقِىۡ بِوَجۡهِهٖ سُوۡٓءَ الۡعَذَابِ يَوۡمَ الۡقِيٰمَةِ ؕ وَقِيۡلَ لِلظّٰلِمِيۡنَ
ذُوۡقُوۡا مَا كُنۡتُمۡ تَكۡسِبُوۡنَ ﴿۲۴﴾

(39-24) How woeful is the plight of him who has nothing except his face to shield him from severe chastisement on the Day of Resurrection? [44] Such evil-doers shall be told: “Taste now the consequence of your deeds.” [45]

(44) One takes a blow on his face only when he is absolutely helpless and powerless, otherwise until one has some power to resist, he goes on receiving the blows on the other parts of his body but saves his face. Therefore, here the extreme state of helplessness of a person has been depicted, saying that he will receive the severe punishment on his face.

(45) The word kasab, in the Quranic terminology, implies one’s descrying and earning a reward and punishment in consequence

of his actions and deeds. The real earning of a doer of good is that he becomes worthy of Allah’s reward, and the earning of the evil-doer is the punishment that he will receive in the Hereafter.

كَذَّبَ الَّذِيۡنَ مِنۡ قَبۡلِهِمۡ فَاَتٰٮهُمُ الۡعَذَابُ مِنۡ حَيۡثُ لَا يَشۡعُرُوۡنَ‏ ٢٥

(39-25) Their predecessors gave the lie to the Truth and then chastisement came upon them from whence they could not imagine.

فَاَذَاقَهُمُ اللّٰهُ الۡخِزۡىَ فِى الۡحَيٰوةِ الدُّنۡيَا ۚ وَلَعَذَابُ الۡاٰخِرَةِ اَكۡبَرُ ۘ لَوۡ كَانُوۡا يَعۡلَمُوۡنَ‏ ٢٦

(39-26) So Allah made them taste degradation in the life of this world, and certainly the chastisement of the Hereafter will be much more grievous. Would that they knew!

وَلَقَدۡ ضَرَبۡنَا لِلنَّاسِ فِىۡ هٰذَا الۡقُرۡاٰنِ مِنۡ كُلِّ مَثَلٍ لَّعَلَّهُمۡ يَتَذَكَّرُوۡنَۚ‏ ٢٧

(39-27) We have indeed propounded for mankind all kinds of parables in this Qur'an that they may take heed.

قُرۡاٰنًا عَرَبِيًّا غَيۡرَ ذِىۡ عِوَجٍ لَّعَلَّهُمۡ يَتَّقُوۡنَ‏ ٢٨

(39-28) It is an Arabic Qur'an (46) free of all crookedness (47) that they may guard against their evil end.

(46) That is, it has not been sent down in a foreign language so that the people of Makkah and Arabia should stand in need of a translator or interpreter, but it is in their own language, which they can understand directly.

(47) That is, there is nothing of double-dealing in it so that a common man should find it difficult to understand, but everything has been presented in it in a straightforward manner, from which everyone can know what this Book states as wrong and why, what it states as right and on what ground, what it wants the people to accept and what it wants them to reject, and what it enjoins and what it forbids.

ضَرَبَ اللّٰهُ مَثَلًا رَّجُلًا فِيۡهِ شُرَكَآءُ مُتَشٰكِسُوۡنَ وَرَجُلًا سَلَمًا لِّرَجُلٍ ؕ هَلۡ يَسۡتَوِيٰنِ مَثَلًا ؕ
اَلۡحَمۡدُ لِلّٰهِ ۚ بَلۡ اَكۡثَرُهُمۡ لَا يَعۡلَمُوۡنَ‏ ٢٩

(39-29) Allah propounds a parable: there is a man whose ownership is shared by several quarrelsome masters, each pulling him to himself; and there is another who is exclusively owned by one man. Can the two be alike? (48) All praise and thanks be to Allah. (49) But most of them are unaware. (50)

(48) Allah in this parable has explained the difference between shirk and Tauhid and the impact each has on human life so clearly that it is not possible to put across such a vast theme so concisely and effectively in other words. Everyone will admit that the person who has many masters, each one pulling him to himself, and the masters are also so ill-tempered that no one spares him time in his service to obey the other, and no one rests content only with threatening and cursing him if he fails to carry out his command from among the contradictory commands of the other masters, but is bent upon punishing him, his life would certainly be in great anguish. On the contrary, the person, who is the slave or servant of only one master, would be living a life of ease and comfort because he will not have to serve and seek the pleasure of another master. This is such a straightforward thing which does not need deep consideration for its understanding. After this it remains no longer difficult for a person to understand that the peace of mind and satisfaction that accrue to him from the service of One God, can never accrue from the service of many gods.

Here, it should be understood well that the parable of many ill-tempered and contesting masters cannot apply to the images of stone, but it only applies to living masters, who practically give contradictory commands to man and keep pulling him to themselves in actual reality. One such master sits in his own self, which presents before him desires of every kind and compels him to fulfill them. Other countless masters are there in the house, in the family, in the brotherhood, in the society, among the religious guides and the rulers and legislators, in the business and economic circles and among the dominant powers of civilization whose contradictory demands and requirements keep on pulling man to themselves at All times; then any god whose demand he fails to fulfill in any way, does not let him go

unpunished in his own circle. However, each one's instrument of punishment is different. Someone causes a heart-break, another takes offense, another humiliates, another boycotts, another bankrupts, another makes a religious or a legal attack. Man has no other way of being saved from this anguish and agony but to adopt the way of Tauhid and become the slave of One God, and throw off the yoke of servitude of every other god.

Adoption of the Way of Tauhid also has two forms, which lead to different results:

First, that an individual should decide to become the servant of One God individually but his environment is hostile. In this case the external conflict and his anguish and agony might increase, but if he has adopted the way sincerely, internal peace and satisfaction will necessarily accrue. He will turn down every such desire of the self as goes against the divine commands, or whose fulfillment may clash with the demands of God-worship. He will also reject every such demand of the family, society, nation, government, religious guides and economic powers that conflicts with the divine law. Consequently, he might have to face extreme hardships, rather he will surely face, but his heart will have full satisfaction that he is fulfilling the demand of the servitude of that God Whose servant he actually is, and that those whose servant he is not, have no right on him, because of which he may have to serve them against the command of his God. No power of the world can deprive him of this satisfaction of the heart and peace of mind; so much so that even if he has to go to the gallows for its sake, he will go to it with a clear conscience, and he will have no compunction as to why he did not save his life by bowing before the false gods.

The second form is that the whole society be established on the basis of the Tauhid imbibing the principles of morality, civilization, culture, education, religion, law, social custom, politics, economics in every sphere of life as a creed, which the Master of the Universe has given through His Book and His Messenger. The law should declare as a crime everything which God's religion has declared sinful and the government administration should try to eradicate the same. The system of

education and training should prepare the minds and character to avoid the same. The same should be condemned from the religious pulpit, and regarded as vicious and forbidden in every economic enterprise. Likewise, everything that Allah’s religion has declared as good and virtuous should be protected and defended by the law, developed by the administrative forces, impressed in the minds and instilled in character by the entire system of education and training, infused from the religious pulpit, admired by the society and followed by it practically and enforced in every economic enterprise. This is how man can attain to perfect internal and external peace and satisfaction, and all the doors to material and spiritual progress are thrown open, for the conflict in it between God-worship and the worship of others would be reduced to the minimum.

Although Islam invites every single individual to adopt Tauhid as his creed and to worship Allah alone, braving every danger and hardship, even in the absence of the established order, it cannot be denied that Islam’s ultimate aim and object is to establish this second order. And the same has been the objective of the endeavors of all the Prophets to bring into existence a community of the Muslims who should follow Allah’s religion collectively, free from the domination and influence of unbelief and the unbelievers. No one, unless he is unaware of the Quran and the Sunnah and senseless, can say that the objective of the Prophets’ struggle has been only the faith and obedience of the individual, and that it has never been their aim to enforce and establish Islam in the society and state.

(49) Here, in order to understand the real significance of alhamdu- lillah (praise be to Allah), one should visualize this scene. After presenting the above question before the people the speaker observed a pause so that the opponents of Tauhid could give an answer to it if they had any. Then, when they could not give any answer, and from nowhere it was said that both were equal, the speaker said: Al-hamdulillah: Thank God that you too appreciate the difference between the two situations and none among you can dare say that slavery to many masters is better than slavery to one master, or that both are equal.

(50) That is, you fully understand and appreciate the difference between slavery to one master and slavery to many masters, but when you are made to understand the difference between God-worship and the worship of many gods, you show lack of understanding.

اِنَّکَ مَیِّتٌ وَّ اِنَّ مَّیِّتُوۡنَ□۳۰

(39-30) (O Prophet), you are destined to die and they too are destined to die. (51)

(51) There is a subtle gap between the preceding sentence and this, which can be filled by every intelligent person himself by a little consideration of the context. It contains this theme: You are making every effort to make the people understand a simple thing in a simple way, but they are not only showing stubbornness with regard to what you say and rejecting it but are also bent upon harming you in order to suppress the manifest truth. Well, neither you are immortal nor they. Both you and they have to die one day. then, each of you will experience his own end.

ثُمَّ اِنَّکُمۡ□یَوۡمَ الۡقِیٰمَۃِ عِنۡدَ رَبِّکُمۡ تَخۡتَصِمُوۡنَ□۳۱

(39-31) Then eventually all of you will contend before your Lord on the Day of Resurrection.

فَمَنۡ اَظۡلَمُ مِمَّنۡ کَذَبَ عَلَی اللّٰہِ وَ کَذَّبَ بِالصِّدۡقِ اِذۡ جَآءَہٗ اَلَیۡسَ فِیۡ
جَہَنَّمَ مَثۡوًی لِّلۡکٰفِرِیۡنَ□۳۲

(39-32) Who, then, can be more unjust than he who lied against Allah and denied the Truth when it came to him, calling it a lie? Is there no room for such unbelievers in Hell?

وَ الَّذِیۡ□جَآءَ بِالصِّدۡقِ وَ صَدَّقَ بِہٖۤ اُولٰٓئِکَ ہُمُ الۡمُتَّقُوۡنَ□۳۳

(39-33) But he who brought the Truth, and those who confirmed it as true, such are the ones who shall be guarded against the chastisement. (52)

(52) It means this: As to who will receive punishment in the trial before Allah on the day of Resurrection, you should note it well that the punishment inevitably will be inflicted on those wicked people who invented a false creed that there were also other associates with Allah, who had a share in His Being, authority, powers and rights, and worse than that, when the truth was presented before them, they not only paid no heed to it, but, on the contrary, treated the one who presented it as an impostor. As far as the person who came with the truth, and those who affirmed faith in him, are concerned there can obviously be no question of their receiving any punishment from the court of Allah.

لَهُم مَّا يَشَآءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَآءُ ٱلْمُحْسِنِينَ ۝٣٤

(39-34) They shall have from their Lord all that they wish for. (53) That is the reward of those that do good,

(53) One should note that the words used here are indarabbi-him (with their Lord) and not fil-jannah (in Paradise), and obviously man reaches in the presence of his Lord just after death. Therefore, the intention of the verse seems to be: Not only after entering Paradise but right from the time of death till his entry into Paradise Allah will treat the righteous believer in the same kind manner. The believer will certainly desire to be saved from the torment of barzakh, from the severities of the Day of Resurrection and Judgment, from the humiliation of the Plain of Gathering and from the punishment of his errors and shortcomings, and Allah Almighty will fulfill all his desires.

لِيُكَفِّرَ ٱللَّهُ عَنْهُمْ أَسْوَأَ ٱلَّذِى عَمِلُوا۟ وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ ٱلَّذِى كَانُوا۟ يَعْمَلُونَ ۝٣٥

(39-35) so that Allah may remit their worst deeds and reward them according to the best of their deeds. (54)

(54) The people who believed in the Prophet (peace be upon him) had happened to commit most heinous sins, both ideological and moral, in the days of ignorance, and after affirmation of the

faith the good that they did was not only that they gave up the falsehood they had been professing and accepted the truth that the Prophet (peace be upon him) had presented, but in addition, they had performed the best righteous acts in morality, devotion and in their dealings with others. Allah says: The worst deeds that they had committed in the days of ignorance will be wiped off from their account, and they will be rewarded for the best of their deeds found in their conduct book.

اَلَيۡسَ اللّٰهُ بِكَافٍ عَبۡدَهٗ ؕ وَ يُخَوِّفُوۡنَكَ بِالَّذِيۡنَ مِنۡ دُوۡنِهٖ ؕ وَمَنۡ يُّضۡلِلِ اللّٰهُ فَمَا لَهٗ مِنۡ هَادٍ
﴿۳۶﴾

(39-36) (O Prophet), does Allah not suffice for His servant? They frighten you with others apart from Him, [55] although he whom Allah lets go astray, none can guide him to the Right Way.

(55) The disbelievers of Makkah used to say to the Prophet (peace be upon him): You behave insolently in respect of our deities and utter rude words against them. You do not know how powerful they are and what miraculous powers they possess. Anybody who dishonored them was ruined. If you also do not desist from what you say against them, you too will be annihilated.

وَ مَنۡ يَّهۡدِ اللّٰهُ فَمَا لَهٗ مِنۡ مُّضِلٍّ ؕ اَلَيۡسَ اللّٰهُ بِعَزِيۡزٍ ذِى انۡتِقَامٍ ﴿۳۷﴾

(39-37) And he whom Allah guides to the Right Way, none can lead him astray. Is not Allah the Most Mighty, the Lord of Retribution? [56]

(56) That is, this also is a result of their lack of guidance that the foolish people esteem highly the power and honor of their deities but they never think that Allah also is All-Mighty and they can also be punished for insulting Him by the shirk they are committing against Him.

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ لَيَقُولُنَّ اللّٰهُ ۚ قُلْ اَفَرَءَيْتُم مَّا تَدْعُونَ مِن
دُونِ اللّٰهِ اِنْ اَرَادَنِىَ اللّٰهُ بِضُرٍّ هَلْ هُنَّ كٰشِفٰتُ ضُرِّهٖٓ اَوْ اَرَادَنِىْ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكٰتُ
رَحْمَتِهٖ ۚ قُلْ حَسْبِىَ اللّٰهُ ۖ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ٣٨

(39-38) If you ask them: “Who created the heavens and the earth?” they will surely answer: “Allah.” Tell them: “What do you think, then, of the deities whom you call upon instead of Allah? If Allah should will that an affliction befall me, will those deities remove the harm inflicted by Him? Or if Allah should will that I receive (His) Mercy, will they be able to withhold His Mercy from me?” Say: “Allah is sufficient for me; those who have to put their trust, let them put their trust in Him. (57)

(57) Ibn Abi Hatim has related from Ibn Abbas that the Prophet (peace be upon him) said: The person who desires that he should become most powerful among men should repose his trust in Allah. And the person who desires that he should become the wealthiest among men should have more trust in that which is with Allah than that which is in his own hand. And the person who desires that he should become most honorable among men should fear Allah All-Mighty.

قُلْ يٰقَوْمِ اعْمَلُوا عَلٰى مَكَانَتِكُمْ اِنِّىْ عَامِلٌ ۖ فَسَوْفَ تَعْلَمُونَ ٣٩

(39-39) Tell them: “My people, continue to work in your position as you will, I too will continue with my work. (58) Soon you shall know

(58) That is, you may go on doing what you can in order to harm me and do not give me any respite.

مَن يَّأْتِيهِ عَذَابٌ يُّخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ٤٠

(39-40) whom the degrading chastisement will visit and upon whom the everlasting chastisement will alight.

اِنَّا اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ لِلنَّاسِ بِالْحَقِّ ۚ فَمَنِ اهْتَدٰى فَلِنَفْسِهٖ ۖ وَمَن ضَلَّ فَاِنَّمَا يَضِلُّ
عَلَيْهَا ۖ وَمَآ اَنْتَ عَلَيْهِم بِوَكِيلٍ ٤١

(39-41) (O Prophet), We revealed to you the Book with the Truth for all mankind. So he who follows the Right Way does so to his own benefit, and he who goes astray, shall hurt only himself by straying. You are not accountable on their behalf. (59)

(59) That is, it is not for you to bring them to the right path. Your only duty is to present the right path before them. If they prefer to remain astray after that, you are not responsible for it.

اَللّٰهُ يَتَوَفَّى الۡاَنۡفُسَ حِيۡنَ مَوۡتِهَا وَالَّتِىۡ لَمۡ تَمُتۡ فِىۡ مَنَامِهَاۚ فَيُمۡسِكُ
الَّتِىۡ قَضٰى عَلَيۡهَا الۡمَوۡتَ وَيُرۡسِلُ الۡاُخۡرٰۤى اِلٰٓى اَجَلٍ مُّسَمًّىؕ اِنَّ فِىۡ ذٰلِكَ لَاٰيٰتٍ لِّقَوۡمٍ
يَّتَفَكَّرُوۡنَ ﴿۴۲﴾

(39-42) It is Allah Who takes away the souls of people at the hour of their death, and takes away at the time of sleep the souls of those that have not died. (60) Then He retains the souls of those against whom He had decreed death and returns the souls of others till an appointed time. Surely there are Signs in this for a people who reflect. (61)

(60) Taking the souls during sleep, implies the suspension of the powers of feeling and consciousness, understanding and will.

(61) By this Allah wants every man to realize how life and death are entirely in His own hand. No one has the guarantee that he will certainly get up alive in the morning when he goes to sleep at night. No one knows what disaster could befall him within a moment, and whether the next moment would be a moment of life for him or of death. At any time, while asleep or awake, in the house or outside it, some unforeseen calamity, from inside his body or from outside, can suddenly cause his death. Thus, man who is so helpless in the hands of God, would be foolish if he turned away from the same God or became heedless of Him.

اَمِ اتَّخَذُوۡا مِنۡ دُوۡنِ اللّٰهِ شُفَعَآءَ ؕ قُلۡ اَوَلَوۡ كَانُوۡا لَا يَمۡلِكُوۡنَ شَيۡـئًا وَّلَا يَعۡقِلُوۡنَ ﴿۴۳﴾

(39-43) Or have they taken others instead of Allah as intercessors?[62] Say: “Will they intercede though they may have no power and though they may not even understand?”

(62) That is, in the first place, these people have foolishly presumed that there are some beings who wield great influence with Allah, and whose intercession is never turned down, whereas there is no proof of their being intercessors at all, nor has Allah ever said that they hold such a position with Him, nor did these beings themselves ever claim that they would use their influence with Allah and help them out in every case. Another folly of these people is that they have ignored the real Master and have believed the imaginary beings to be all powerful who deserve to receive all their devotion and dedication.

قُلْ لِّلّٰهِ الشَّفَاعَةُ جَمِيْعًا ؕ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ۴۴

(39-44) Say: “All intercession lies with Allah.[63] His is the dominion of the heavens and the earth. And to Him will all of you be sent back.”

(63) That is, not to speak of getting his intercession granted, no one has the power to stand before Allah as an intercessor. The right to grant or not to grant anyone the permission to intercede with Him exclusively rests with Allah. Then He may allow intercession for whomever He may please and forbid for whomever He may please. (For understanding the difference between the Islamic concept of intercession and the polytheistic concept, see (Surah Al- Baqarah, Ayat 255); (Surah Al-Anam, Ayat 51); (Surah Younus, Ayats 3, 18); (Surah Hud, Ayat 105); (Surah Ar- Rad, Ayat 11); (Surah An-Naml, Ayats 73, 84); (Surah Ta Ha, Ayats 109-110); (Surah Al-Anbiya, Ayat 23); (Surah Al-Hijr, Ayat 76), and the E.Ns thereof and (E.N. 40 of Saba).

وَاِذَا ذُكِرَ اللّٰهُ وَحْدَهُ اشْمَاَزَّتْ قُلُوْبُ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ ۚ وَاِذَا
ذُكِرَ الَّذِيْنَ مِنْ دُوْنِهٖۤ اِذَا هُمْ يَسْتَبْشِرُوْنَ ۴۵

(39-45) When Allah alone is mentioned, the hearts of those who do not believe in the Hereafter contract with bitterness, but when deities apart from Allah are mentioned, they are filled with joy. (64)

(64) This evil is common to almost all polytheistic people of the world, and even some unfortunate Muslims also suffer from it, They profess with the tongue that they believe in Allah, but when One Allah alone is mentioned before them, their faces arc distorted, and they say: This man certainly does not believe in the saints and holy men, that is why he talks of Allah and Allah alone. And if others besides Allah are mentioned, they are delighted, and their faces brighten up with joy. Their this attitude shows as to who is the actual object of their love and esteem. Allama Alusi, in his commentary Ruh al-Maani, has related his own experience here. He says: One day I saw that a man was invoking the help of a dead saint in his affliction. I said: O bondsman of Allah, invoke Allah, for He Himself says: If My servants ask you, O Prophet, concerning Me, tell them I am quite near to them. I hear and answer the prayer of the supplicant when he calls to Me, (Surah Al-Baqarah, Ayat 186), Hearing this, the man became angry. The people told me afterwards that he said: This man is a denier of the saints. And some others heard him also say: The saints answer the prayers more promptly than does Allah.

قُلِ اللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَ الْاَرْضِ عٰلِمَ الْغَيْبِ وَ الشَّهَادَةِ اَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِىْ
مَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ۝۴۶

(39-46) Say: “O Allah, the Originator of the heavens and the earth, the Knower of the unseen and the seen, You it is Who will judge among Your servants concerning what they differed.

وَ لَوْ اَنَّ لِلَّذِيْنَ ظَلَمُوْا مَا فِى الْاَرْضِ جَمِيْعًا وَّ مِثْلَهٗ مَعَهٗ لَافْتَدَوْا بِهٖ مِنْ سُوْٓءِ الْعَذَابِ
يَوْمَ الْقِيٰمَةِ ؕ وَ بَدَا لَهُمْ مِّنَ اللّٰهِ مَا لَمْ يَكُوْنُوْا يَحْتَسِبُوْنَ ۝۴۷

(39-47) If the wrong-doers possessed the treasures of the earth in their entirety and as much besides, they would gladly offer it on the Day of Resurrection to redeem themselves from the harrowing chastisement. This because there will appear to them from Allah something (exceedingly dismal which) they had never even imagined.

وَ بَدَا لَهُمْ سَيِّاٰتُ مَا كَسَبُوْا وَ حَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۝۴۸

(39-48) The evil consequences of their deeds will become fully apparent to them, and what they had scoffed at will encompass them.

فَاِذَا مَسَّ الۡاِنۡسَانَ ضُرٌّ دَعَانَا ثُمَّ اِذَا خَوَّلۡنٰهُ نِعۡمَةً مِّنَّا قَالَ اِنَّمَاۤ اُوۡتِيۡتُهٗ عَلٰى عِلۡمٍ ؕ بَلۡ
هِىَ فِتۡنَةٌ وَّلٰـكِنَّ اَكۡثَرَهُمۡ لَا يَعۡلَمُوۡنَ‏٤٩

(39-49) When an affliction befalls man, (65) he cries out to Us; but when We grant him a favor from Us, he says: “I have been granted this on account of my knowledge.” (66) Nay; this (favor) is a test; but most of them do not know. (67)

(65) “The man”: the one who has aversion to Allah and whose face is distorted on hearing Allah alone being mentioned.

(66) This sentence can have two meanings:

(1) That Allah knows that I am worthy of this blessing. That is why He has given me All this, otherwise He would not have blessed me if I had been an evil and wicked person in His sight.
(2) That I have attained to this by virtue of my ability.

(67) People ignorantly think that whoever is being blessed by Allah in some way is being so blessed necessarily on account of his worth and ability and that the same is a sign or proof of his being a favorite in His sight. Whereas the fact is that whoever is being given something here, is being given it for the sake of a trial by Allah. This is a means of the test, and not any reward for ability, otherwise many able and worthy people would not be living in poverty and many unworthy people would not be rolling in prosperity. Likewise, these worldly blessings are not a sign of one’s being a favorite with Allah either. Everyone can see that many good people whose goodness is unquestionable are living in hardships in the world, and many wicked people whose evil-doing is well known are enjoying the pleasures of life. Now, can a sensible man take the affliction of the one and the life of ease and comfort of the other as an argument to say that Allah hates the good man and prefers the bad man.

قَد قَالَهَا الَّذِينَ مِن قَبلِهِم فَمَا أَغنَىٰ عَنهُم مَّا كَانُوا يَكسِبُونَ
۝٥٠

(39-50) Their predecessors also said the same, but their earnings proved of no avail to them, (68)

(68) That is, when they were seized for evil-doing, the ability of which they were so proud, did not avail them anything, and this also became known that they were not Allah’s favorites. Evidently, if their earning had been due to their capability and their being favorites with Allah, they would not have been seized for evil-doing at all.

فَأَصَابَهُم سَيِّئَاتُ مَا كَسَبُوا ۚ وَالَّذِينَ ظَلَمُوا مِن هَٰؤُلَاءِ سَيُصِيبُهُم سَيِّئَاتُ مَا كَسَبُوا وَمَا هُم
بِمُعجِزِينَ ۝٥١

(39-51) and the evil consequences of their deeds overtook them. The wrongdoers among these will also be overtaken by the evil consequences of their deeds. They will be utterly unable to frustrate (Us).

أَوَلَم يَعلَمُوا أَنَّ اللَّهَ يَبسُطُ الرِّزقَ لِمَن يَشَاءُ وَيَقدِرُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَومٍ
يُؤمِنُونَ ۝٥٢

(39-52) Do they not know that Allah enlarges and straitens the provision of whomsoever He pleases? (69) Therein are Signs for those that believe.

(69) That is, the abundance or restriction of the provisions is based on another law of Allah, which has some other wisdom. The distribution of the provisions does not at all depend on man’s worthiness and ability, or on his being a favorite of Allah, or for being under His wrath. (For details, see (Surah At-Taubah, Ayats 55, 69, 85); (Surah Younus, Ayat 17); (Surah Hud, Ayats 3, 27); (Surah Ar-Rad, Ayat 26); (Surah Al-Kahf, Ayats 34-36); (Surah Ta Ha, Ayats 131-132); (Surah Al-Anbiya, Ayat 105); Surah Al-Mumin: Introduction and (Ayats 55-56); (Surah Ash-Shuara, Ayat 111); (Surah Al-Qasas, Ayats 78, 89) and the E N. thereof and (E.Ns 54 to 60 of Surah Saba).

قُلۡ يٰعِبَادِىَ الَّذِيۡنَ اَسۡرَفُوۡا عَلٰٓى اَنۡفُسِهِمۡ لَا تَقۡنَطُوۡا مِنۡ رَّحۡمَةِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَغۡفِرُ الذُّنُوۡبَ جَمِيۡعًا ؕ اِنَّهٗ هُوَ الۡغَفُوۡرُ الرَّحِيۡمُ ۝٥٣

(39-53) Tell them, (O Prophet): “My servants [70] who have committed excesses against themselves, do not despair of Allah's Mercy. Surely Allah forgives all sins. He is Most Forgiving, Most Merciful. [71]

(70) Some commentators have given a strange interpretation to these words. They say that Allah Himself has commanded the Prophet (peace be upon him) to address the people as “My servants” therefore, all men are the servants of the Prophet (peace be upon him). This interpretation is no interpretation at all but a worst distortion of the meaning of the Quran and indeed tampering with the Word of Allah. If this interpretation were correct, it would falsify and negate the whole Quran. For the Quran, from the beginning to the end, establishes the concept that men are the servants of Allah alone, and its whole message revolves around the point that they should serve none but One Allah alone. The Prophet (peace be upon him) himself was Allah’s servant. Allah had sent him not as rabb (sustainer, providence) but as a Messenger so that he should himself serve Him and teach the other people also to serve Him alone. After all, how can a sensible person believe that the Prophet (peace be upon him) might have one day stood up before the disbelieving Quraish of Makkah and made the sudden proclamation: You are in fact the slaves of Muhammad and not of al-Uzzah and ash- Shams. (We seek Allah’s refuge from this).

(71) The address here is to all mankind. There is no weighty argument to regard only the believers as the addressees. As has been observed by Allama Ibn Kathir, to address such a thing to the common men does not mean that Allah forgives all sins without repentance, but Allah Himself has explained in the following verses that sins are forgiven only when the sinner turns to Allah’s worship and service and adopts obedience to the message sent down by Him. As a matter of fact, this verse brought a message of hope for those people who had committed mortal sins like murder, adultery, theft, robbery, etc. in the days

of ignorance, and had despaired whether they would ever be forgiven. To them it has been said: Do not despair of Allah’s mercy; whatever you might have done in the past, if you sincerely turn to your Lord’s obedience, you will be forgiven every sin. The same interpretation of this verse has been given by Ibn Abbas, Qatadah, Mujahid and Ibn Zaid. (Ibn Jarir, Bukhari, Muslim, Abu Daud, Tirmidhi). For further explanation, see (Surah Al-Furqan, Ayats 70-71) and the E.Ns thereof.

وَ اَنِيۡبُوۡۤا اِلٰى رَبِّكُمۡ وَاَسۡلِمُوۡا لَهٗ مِنۡ قَبۡلِ اَنۡ يَّاۡتِيَكُمُ الۡعَذَابُ ثُمَّ لَا تُنۡصَرُوۡنَ ۝٥٤

(39-54) Turn to your Lord and surrender yourselves to Him before the chastisement over-takes you; for then you will receive no help.

وَاتَّبِعُوۡۤا اَحۡسَنَ مَاۤ اُنۡزِلَ اِلَيۡكُمۡ مِّنۡ رَّبِّكُمۡ مِّنۡ قَبۡلِ اَنۡ يَّاۡتِيَكُمُ الۡعَذَابُ بَغۡتَةً وَّاَنۡتُمۡ لَا تَشۡعُرُوۡنَ ۝٥٥

(39-55) Follow the best (72) of what has been revealed to you from your Lord before the chastisement suddenly comes upon you without you even being aware of it.”

(72) “To follow the best aspect of the Book of Allah” means that one should carry out the commands Allah has given and refrain from what He has forbidden, and learn lessons from what He has brought out in the parables and narratives. As against this, the one who turns away from Allah’s commands, indulges in the forbidden things, and does not heed His admonitions, follows the worst aspect of the Book of Allah, i.e. that aspect which the divine Book has declared as the most evil.

أَن تَقُولَ نَفْسٌ يَٰحَسْرَتَىٰ عَلَىٰ مَا فَرَّطتُ فِى جَنۢبِ ٱللَّهِ وَإِن كُنتُ
لَمِنَ ٱلسَّٰخِرِينَ ٥٦

(39-56) Lest a person should say: “Alas for me for neglecting my duty towards Allah and for being among those that scoffed”;

أَوْ تَقُولَ لَوْ أَنَّ ٱللَّهَ هَدَىٰنِى لَكُنتُ مِنَ ٱلْمُتَّقِينَ ٥٧

(39-57) and lest a person should say: “If only Allah had guided me, I should have been one of the God-fearing”;

أَوْ تَقُولَ حِينَ تَرَى ٱلْعَذَابَ لَوْ أَنَّ لِى كَرَّةً فَأَكُونَ مِنَ ٱلْمُحْسِنِينَ ٥٨

(39-58) or lest he should say, when he sees the chastisement: “O that I might return again, and be among those who do good.”

بَلَىٰ قَدْ جَآءَتْكَ ءَايَٰتِى فَكَذَّبْتَ بِهَا وَٱسْتَكْبَرْتَ وَكُنتَ مِنَ ٱلْكَٰفِرِينَ ٥٩

(39-59) Yes indeed! But My Signs came to you and you rejected them as lies, and waxed arrogant and were among those who disbelieved.

وَيَوْمَ ٱلْقِيَٰمَةِ تَرَى ٱلَّذِينَ كَذَبُوا۟ عَلَى ٱللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ ۚ أَلَيْسَ فِى جَهَنَّمَ مَثْوًى
لِّلْمُتَكَبِّرِينَ ٦٠

(39-60) On the Day of Resurrection you shall see that the faces of those who had lied against Allah have turned dark. Is Hell not vast enough to provide a room to the vainglorious?

وَيُنَجِّى ٱللَّهُ ٱلَّذِينَ ٱتَّقَوْا۟ بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ ٱلسُّوٓءُ وَلَا هُمْ يَحْزَنُونَ ٦١

(39-61) But as for the God-fearing, Allah will deliver them on account of their achievements: no harm shall visit them nor shall they grieve.

ٱللَّهُ خَٰلِقُ كُلِّ شَىْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَىْءٍ وَكِيلٌ ٦٢

(39-62) Allah is the Creator of everything; He is the Guardian over everything. (73)

(73) That is, He did not just create the world and then left it alone, but He is constantly guarding and watching over everything. Just as everything in the world came into being by His act of creation so everything is living and surviving by His leave, and flourishing and functioning only under His protection and care.

لَہٗ مَقَالِیۡدُ السَّمٰوٰتِ وَ الۡاَرۡضِ ؕ وَ الَّذِیۡنَ کَفَرُوۡا بِاٰیٰتِ اللّٰہِ اُولٰٓئِکَ ہُمُ الۡخٰسِرُوۡنَ ﴿۶۳﴾

(39-63) To Him belong the keys of the heavens and the earth. It is those who disbelieve in Allah's Signs who will be the losers.

قُلۡ اَفَغَیۡرَ اللّٰہِ تَاۡمُرُوۡٓنِّیۡۤ اَعۡبُدُ اَیُّہَا الۡجٰہِلُوۡنَ ﴿۶۴﴾

(39-64) (O Prophet), say: “Ignorant people! Do you bid me to serve any other beside Allah?”

وَ لَقَدۡ اُوۡحِیَ اِلَیۡکَ وَ اِلَی الَّذِیۡنَ مِنۡ قَبۡلِکَ ۚ لَئِنۡ اَشۡرَکۡتَ لَیَحۡبَطَنَّ عَمَلُکَ وَ لَتَکُوۡنَنَّ
مِنَ الۡخٰسِرِیۡنَ ﴿۶۵﴾

(39-65) (Tell them clearly that) it was revealed to you and to all Prophets before you: "If you associate any others with Allah in His Divinity, your works will surely come to naught (74) and you will certainly be among the losers."

(74) That is, no act which is performed along with shirk will be adjudged as a righteous act, and no one who, being a mushrik, performs many acts as good acts in his personal judgment, will deserve any reward for them, and his whole life work will be deemed to have gone waste.

بَلِ اللّٰہَ فَاعۡبُدۡ وَ کُنۡ مِّنَ الشّٰکِرِیۡنَ ﴿۶۶﴾

(39-66) Therefore, serve Allah alone and be among those who give thanks.

وَ مَا قَدَرُوا اللّٰہَ حَقَّ قَدۡرِہٖ ٭ۖ وَ الۡاَرۡضُ جَمِیۡعًا قَبۡضَتُہٗ یَوۡمَ الۡقِیٰمَۃِ وَ السَّمٰوٰتُ مَطۡوِیّٰتٌۢ
بِیَمِیۡنِہٖ ؕ سُبۡحٰنَہٗ وَ تَعٰلٰی عَمَّا یُشۡرِکُوۡنَ ﴿۶۷﴾

(39-67) They did not recognize the true worth of Allah. (75) (Such is Allah's power that) on the Day of Resurrection the whole earth will be in His grasp, and the heavens shall be folded up in His Right Hand. (76) Glory be to Him! Exalted be He from all that they associate with Him. (77)

(75) That is, they have no conception of the greatness and glory of Allah; they have never tried to understand how high is the position of the Lord of the Universe and how insignificant are the beings whom these foolish people have made associates in Godhead and worthy of their worship.

(76) This is a figurative way of describing the complete control and authority of Allah over the earth and heavens. Just as a man encloses a small ball in the hollow of his hand with perfect ease, or a person rolls up an handkerchief in his hand without any difficulty, so will all men (who fail to conceive the greatness and

glory of Allah) see with their own eyes, on the Day of Resurrection, that the earth and the heavens are like an ordinary ball and a small scroll in the hand of Allah. Traditions have been related in Musnad Ahmad, Bukhari, Muslim, Nasai, Ibn Majah, Ibn Jarir and others, on the authority of Abdullah bin Umar and Abu Hurairah, that once during a sermon the Prophet (peace be upon him) recited this verse and then said: Allah will hold the heavens and the earths (i.e. the planets) in His grasp and will roll them about in such a way as a child rolls a ball, and will say: I am God, the One: I am the King: I am the All-Mighty, Owner of glory: Where are the kings of the world? Where are the tyrants? Where are the arrogant? Saying these words he started so shaking that we feared that he might topple over along with the pulpit.

(77) That is, there is no comparison whatever between Allah's greatness and glory and the insignificance of those who are associated with Him in Godhead.

وَ نُفِخَ فِى الصُّوۡرِ فَصَعِقَ مَنۡ فِى السَّمٰوٰتِ وَمَنۡ فِى الۡاَرۡضِ اِلَّا مَنۡ شَآءَ اللّٰهُ‌ؕ ثُمَّ نُفِخَ
فِيۡهِ اُخۡرٰى فَاِذَا هُمۡ قِيَامٌ يَّنۡظُرُوۡنَ ۝٦٨

(39-68) And the Trumpet shall be blown [78] and all who are in the heavens and the earth shall fall down dead save those whom Allah wills. Then the Trumpet shall be blown again, and lo! all of them will be standing and looking on. [79]

(78) For the explanation of Thoor (Trumpet), see (Surah Al- Anam, Ayat 73); (Surah Ibrahim, Ayat 48); (Surah Al-Kahf, Ayat 99); (Surah Ta Ha, Ayats 102-103); (Surah Al-Hajj, Ayat 1); (Surah Al-Momioon, Ayat 101); (Surah An-Naml, Ayat 87) and the E,Ns thereof.

(79) Here, mention has been made of the Turmpet's being blown only twice. Besides, in Surah An-Naml there is the mention of another blowing of the Trumpet before these two, on hearing which everything in the earth and the heavens will be struck with terror (Verse 87). On this very basis, the Ahadith mention that the Trumpet will be blown thrice:

(1) Nafakhat al-Fazaon, hearing which everything will be struck with terror.

(2) Nafakhat as-Saaq, on which everyone will fall down dead,

(3) Nafakhat al-qiyam li-Rabbit-alamin, i.e. the Trumpet on the blowing of which all dead men will return to life and arise from their graves to present themselves before their Lord.

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتٰبُ وَجِاىٓءَ بِالنَّبِيّٖنَ وَالشُّهَدَآءِ وَقُضِىَ بَيْنَهُم
بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ٦٩

(39-69) The earth shall shine with the light of its Lord, and the Scroll (of deeds) shall be set in place, and the Prophets and all witnesses [80] shall be brought, and judgement shall be justly passed among them, and they shall not be wronged;

(80) "The witnesses": those who will bear witness to the effect that the Message of Allah had been conveyed to the people as well as those who will bear witness to the acts and deeds of the people. It is not necessary that these witnesses will be only human beings. The angels, the jinns, the beasts, men's own limbs, their dwelling places and the trees and stones, will all be included among the witnesses.

وَ وُفِّيَتۡ كُلُّ نَفۡسٍ مَّا عَمِلَتۡ وَهُوَ اَعۡلَمُ بِمَا يَفۡعَلُوۡنَ ﴿۷۰﴾

(39-70) and everyone shall be paid in full for all that he did. Allah is best aware of all that they do.

وَسِيۡقَ الَّذِيۡنَ كَفَرُوۡۤا اِلٰى جَهَنَّمَ زُمَرًا ؕ حَتّٰٓى اِذَا جَآءُوۡهَا فُتِحَتۡ اَبۡوَابُهَا وَقَالَ لَهُمۡ خَزَنَتُهَاۤ
اَلَمۡ يَاۡتِكُمۡ رُسُلٌ مِّنۡكُمۡ يَتۡلُوۡنَ عَلَيۡكُمۡ اٰيٰتِ رَبِّكُمۡ وَيُنۡذِرُوۡنَكُمۡ لِقَآءَ يَوۡمِكُمۡ هٰذَا ؕ قَالُوۡا بَلٰى
وَلٰـكِنۡ حَقَّتۡ كَلِمَةُ الۡعَذَابِ عَلَى الۡكٰفِرِيۡنَ ﴿۷۱﴾

(39-71) (After the judgement has been passed) the unbelievers shall be driven in companies to Hell so that when they arrive there, its gates shall be thrown open (81) and its keepers shall say to them: “Did Messengers from among yourselves not come to you, rehearsing to you the Signs of your Lord and warning you against your meeting of this Day?” They will say: “Yes indeed; but the sentence of chastisement was bound to be executed against the unbelievers.”

(81) That is, the gates of Hell will not have already been opened but will be opened on their arrival there just as the gate of a prison is opened on the arrival of the culprits and is closed as soon as they have entered it.

قِيۡلَ ادۡخُلُوۡۤا اَبۡوَابَ جَهَنَّمَ خٰلِدِيۡنَ فِيۡهَا ۚ فَبِئۡسَ مَثۡوَى الۡمُتَكَبِّرِيۡنَ ﴿۷۲﴾

(39-72) It will be said: “Enter the gates of Hell. Herein shall you abide.” How evil is the abode of the vainglorious!

وَ سِيۡقَ الَّذِيۡنَ اتَّقَوۡا رَبَّہُمۡ اِلَى الۡجَنَّۃِ زُمَرًا ؕ حَتّٰۤى اِذَا جَآءُوۡهَا وَ فُتِحَتۡ اَبۡوَابُهَا وَ قَالَ لَهُمۡ خَزَنَتُهَا سَلٰمٌ عَلَيۡكُمۡ طِبۡتُمۡ فَادۡخُلُوۡهَا خٰلِدِيۡنَ ﴿۷۳﴾

(39-73) And those who eschewed disobeying their Lord shall be driven in companies to Paradise so that when they arrive there its gates will have already been thrown open and its keepers shall say to them: “Peace be upon you; you have done well. So enter. Herein you shall abide.”

وَ قَالُوا الۡحَمۡدُ لِلّٰهِ الَّذِىۡ صَدَقَنَا وَعۡدَهٗ وَ اَوۡرَثَنَا الۡاَرۡضَ نَتَبَوَّاُ مِنَ الۡجَنَّۃِ حَيۡثُ نَشَآءُ ۚ فَنِعۡمَ اَجۡرُ الۡعٰمِلِيۡنَ ﴿۷۴﴾

(39-74) They will say: “All thanks and praise be to Allah Who has made His promise to us come true, and Who gave us the earth to inherit. (82) We may now dwell in Paradise wherever we please.” (83) How excellent is the reward of those who labored! (84)

(82) For explanation, see (Surah Ta Ha, Ayats 106-107,124); (Surah Al-Anbiya, Ayats 106-107) and the E.Ns thereof.

(83) That is, the Paradise which has been granted to each of us, is now our property and we possess full rights over it.

(84) Maybe this is said by the dwellers of Paradise, or maybe this sentence is added by Allah to what the dwellers of Paradise will say.

وَ تَرَى الْمَلٰٓئِكَةَ حَآفِّيْنَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ وَ قُضِيَ بَيْنَهُم بِالْحَقِّ وَ قِيْلَ
الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ۝۷۵

(39-75) You shall see the angels surrounding the Throne, glorifying their Lord with His praise, and judgement will have been made among them with fairness, and it will be proclaimed: “All praise and thanks be to Allah, the Lord of the whole Universe.” (85)

(85) That is, the entire Universe will proclaim the praises of Allah All-Mighty.